THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men" St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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To the Rev. Herman L. Vale,
of Rutland.
Dear Sir.

I heard you deliver two public discourses last sabbath: in the first of which you attempted to explain the nature of regeneration, and in the second, to point out the marks by which it might be known:—and as I sincerely desire the knowledge of the truth, and would use my exertions for its promotion among men; I am induced to solicit your attention to a candid and friendly discussion of some of the doctrines advocated in those discourses.—But before I proceed to notice any thing objectionable, I would observe that I was both gratified and edified with your description of divine holiness; viz. "that it is God's universal and disinterested benevolence to every intelligent being, and that this is the crown which may be said to govern or comprehend all the moral perfections of Jehovah." Be assured Sir, it is with unspeakable joy that I contemplate the divine character as thus described: for as the infinity of divine power and wisdom are admitted by all; it follows of course that as "universal and disinterested benevolence to every intelligent being, necessarily seeks the best good, the *greatest possible amount* of happiness for every intelligent being:" so it is equally certain that infinite wisdom will devise, and infinite power execute, the plan by which the greatest possible happiness of every intelligent being shall be secured.

How admirably calculated is such a view of the Divine character to warm the heart of dependent man with the liveliest emotions of gratitude to God as the universal parent of the creation, and with the most expansive benevolence to mankind, as the offspring of God. The preacher who thus describes the perfections of God, may with great propriety be said to "bring good tidings of great joy which shall be unto all people," i. e. so far as his preaching shall correspond with this most grand and sublime *first principle* of divine truth. But I must leave this delightful theme to notice some doctrines which you advanced in your discourses, but which appear to me to be unreasonable, unscriptural, and totally incompatible with the view already taken of the divine character. The doctrines which I have in view are those of total depravity and endless misery. You represented all mankind in a state of total depravity by nature; and now Sir, I would seriously inquire, is not God the Author of nature? It is presumed you will allow that he is. But if it should be said that God is not the Author of *even human*, nowever depraved; it may reasonably be asked who is? But if God is the author of human nature, I would ask what could induce that Being whose very nature is "universal and disinterested benevolence to every intelligent being," to curse intelligent man with a totally depraved nature? i. e. to take your description, with a nature "totally inclined to evil and averse to good, and in direct opposition to the nature and character of God;" and, what is infinitely worse to doom him to endless wretchedness for no other fault than that of possessing a nature, and acting in conformity therewith, which nature he did not give himself and which he had no power to change. I appeal to your own very clear reasoning on this part of the subject, viz. "that depravity traced through ever so many modifications is depravity still, and can never change itself to holiness; and that a totally depraved being can neither change his own nature nor wish to have it changed, nor do any thing contrary to the dictates of such depravity." Now Sir, have we any reason to thank God for bestowing on us such a nature? Again, how can we conceive of a being more *unjust* and cruel, than he who should first give his own off-pring an evil nature leading them to unavoidable rebellion, and then doom them to endless wretchedness for such rebellion? I should also like to know how the total depravity of human nature is to be reconciled with your own declaration, that men are made capable of obeying the Divine law? Here notice that "a totally depraved being can neither change his nature nor wish to have it changed, nor do any thing contrary to its dictates." The question then is, are the dictates of total depravity and the dictates of the Divine love in perfect unison with each other?

But I remember that in the course of your discourses you made some allusions to the popular opinion that "the first man was

made perfectly holy and that this holy man transgressed the holy law of God and thereby constituted himself and all his posterity totally depraved." Here again Sir, I must use your own mode of reasoning. For "as every modification of depravity, is depraivity still; so every modification of holiness, is holiness still; so that a perfectly holy being can neither change his nature, nor wish to have it changed, nor do any thing contrary to its dictates. The conclusion then is unavoidable; viz. that your perfectly holy man must eternally remain holy unless his nature should be changed by the power of God. I find nothing in the scriptures to support either the idea that the first man was perfectly holy, or that human nature is now any more depraved than it was originally. It is true that we read "so God created man in his own image." But it is equally true that so late as the Apostolic age, men were said to be the image, the glory and the similitude of God. See 1st Cor. xi. 7, 8. James 3 2 Hence it is as clear that Adam's posterity still bear their Maker's image, as it is that Adam's ever bore it. "The creature was" however, "made subject to vanity," so far therefore as I can understand this subject it would be as easy to prove first, that man is born with a bodily constitution so healthful as to be unassailable by sickness and disease, as that he is born with a moral constitution so holy as not to be subject to vanity and sin: or second that his body is so diseased as to be capable of nothing but sickness and pain, would be as reasonable as that his mind is so depraved as to be capable of nothing but *vice*. As to the merciless doctrine of endless misery, I find it no where so much as named in the scriptures; but on the contrary, numerous and positive declarations of God's eternal purpose to reconcile all things to himself. The prediction that the devil and his works shall be destroyed, and every being made holy and received to mansions of immortal felicity, I shall cheerfully adduce if requested. Be assured Sir, that I do not call in question the honesty and sincerity of your intentions in preaching doctrines which I deem erroneous. But it is of great importance that these doctrines should be understood, as on the one hand it is believed that to deny the doctrine of endless misery is a damnable heresy, and that it will prove fatal to the immortal interests of those who die thus deceived: while on the other hand, to represent God as dooming his offspring to endless woe, is supposed to destroy every source of rational joy and consolation.—From these considerations you will doubtless feel it your duty to explain and defend the doctrines here opposed; if you should continue to believe them: For it should be recollected that truth has nothing to fear from being exposed in the open field of friendly controversy. Error alone will flee before the face of reason and truth. I have been induced to urge these considerations from the well known fact, that many of the advocates of popular orthodoxy have abandoned the field of controversy; affirming that prayer and devotional conversation are more profitable. Now Sir, why might not the most superstitious idolater, with equal propriety urge the same, as a reply to every argument that should be brought to convince him of his religious errors. Wishing you all the consolations of the gospel of peace, I am Sir, your sincere friend.

JOHN FRENCH.

Rutland, August 23d, 1823.

From the (Boston) Universalist Magazine.

Bellingham,———,1823.

TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

Dear Brethren,—In my last I stated, that I should point out to you what I consider exceptionable in your articles of faith; which I now proceed to do in as tender a manner as the nature of the subject will permit. I commence with the doctrine of the TRINITY; not, however, because I think, in itself considered, it is of any great importance; but because I conscientiously think it is the foundation on which is built, the superstructure of *vicarious atonement, the infinite evil of sin, total depravity, endless misery, and finally, all the absurdities of orthodoxy*. I know very well that it is a hackneyed subject; and that all has been said for and against it, that learning, experience, and ingenuity could invent. I know also that you have very little charity for *Unitarians as Christians;* and that rejecting the doctrine of the TRINITY, will be sufficient, in your estimation, to brand me, not only with heresy, but infidelity itself. I have not the vanity to think that my views respecting the doctrine in question, are infallibly correct; but this I can say, they have been formed from a careful examination of the sacred writings; and that if the scriptures and my reason lead me astray, there is no remedy; for I will suffer no man to think for me—I will believe nothing implicitly.

I suppose all the arguments by which *Trinitarians* endeavor to prove that Christ is Jehovah, are grounded on the three following propositions: 1. He is the Creator

and preserver of the universe: 2 He is called God by the sacred writers: 3. He is the object of religious worship. The above propositions I shall notice in as brief a manner as possible. 1 He is the Creator, &c. Let me direct your attention to Proverbs viii. 22. to the 30th verse inclusive: where Solomon personifies Wisdom, and makes it speak the following language: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.—Before the mountains were settled; before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; When he established the clouds above; when he strengthened the fountains of the deep; When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Now turn to St. John's Gospel i. 1. 2, 3. "In the beginning was the Word (or Logos, literally, Wisdom) and the Word (Wisdom) was with God and the Word (Wisdom) was God. The same was in the beginning with God. All things were made by him (it, Wisdom) and without him (it, Wisdom) was not any thing made that was made."—It will not be denied that the Rabbins and Greek Philosophers used the term, Logus to designate Wisdom: and it can make no difference with which it was original, as they used it in the same sense. Now observe, Solomon makes Wisdom say; "The Lord possessed me in the beginning;" and St. John says; "In the beginning was the Word" (Wisdom.) Judge ye; Is it possible to avoid the conclusion that Solomon and St. John speak of the same thing; and that it is simply an attribute of the Deity of which they speak: instead of being a 2d person in a TRINITY of Gods. The apostle says, "In him (Christ) dwell all the fullness of the Godhead bodily." Wisdom being that attribute of the Deity by which he created and rules the universe, and by which the work of reconciliation was commenced, is going on, and will finally be consumated, is very properly called the fullness of the Godhead; and I cannot but think a mind destitute of prejudice or prepossessions, would immediately perceive that, Logus, Word, Wisdom, and fullness of the Godhead mean the same thing and are used to express that attribute of the Deity by which he is directed in all his works. God created all things by the Logos it is true; but must we infer from hence that the *man Christ Jesus* created all things? certainly not; for he had no personal existence till some thousand years after the worlds were made. An eternal principle dwelt in Christ, which St. John calls the word, and which the apostle calls the fullness of the Godhead; and it is, probably, to this principle that he himself alludes when he says, "It is not I that do the works; but the Father that dwelleth in me, he doeth the works." I think it will appear obvious from the above remarks that God created the universe by Wisdom; and that the *man Christ Jesus* had nothing to do with creation; and that he never existed till he was conceived by Mary.

2. It is said that Christ is called God by the inspired writers. Much stress has been laid on Isaiah ix. 6, "For unto us a child is born," &c. It is strange how any one, who had the least knowledge of the highly figurative language of the Orientals, should have imagined that this *verse* proved that Christ was the eternal Jehovah. If they had asked themselves, who should be called the everlasting Father, the answer would have been obvious:—a child. Would the prophet have insulted Jehovah by saying that he should be born; and by giving him the title of Prince, Counsellor, Wonderful, &c. and by calling him a CHILD? David says in the 82d Psalm; "I have said ye are gods;" and the apostle, "there are gods many and lords many, but unto us there is one God and one Lord Jesus Christ."—Names do not alter things; and whatever Christ might have been called, it is plain that "he was tempted in all points as we are;" and that he was ignorant of the time when Jerusalem was to be destroyed; and that he ate and drank, slept and awoke, lived and died like other men, with the exception of error; guile not being found in his lips. Do you think that Jehovah was tempted as we are? Did he eat, drink, sleep and die? If Jehovah did not; and Jesus Christ did, then Jesus Christ is not Jehovah, whether he be called so or not. Moses said to the Jews; "A prophet shall the Lord your God raise up, like unto me." If Christ be Jehovah, how could Moses have the impudence to say he should be like him? Did he compare the Almighty to himself? Does this look like the meekness of Moses? I think not.

3. It is said that Christ is the object of religious worship. Religious worship does not consist in bodily exercise, nor in a mix-

ture of awe and wonder; but in a spiritual communion of a soul with its Maker; and in a subordinate sense, with other objects of its affection and gratitude. We love, adore, or worship God supremely because he first loved us, and is the author of all our enjoyments: and we may love Christ with the same love, but not in the same degree.—We are commanded to love our neighbor: but it is not idolatry to love him in a subordinate sense. If we do not love our brother whom we have seen; how can we love God whom we have not seen. We ought to love Christ as the immediate author, under God, of our holy religion; but Jehovah alone is worthy of our supreme adoration. I have thus briefly noticed the three propositions on which are grounded the principal arguments for the divinity of Christ; and if others cannot see as I do, I shall not condemn them as HERETICS

As to the third person in the TRINITY, it appears to me to be nothing more or less than TRUTH, and the operation of the Divine energy or power. The latter seems to be meant in the 1st of Genesis where it is said that "the spirit of God moved upon the face of the waters;" and in Luke i. 35, where it is said, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;" but the former is generally meant. TRUTH being a holy principle is very properly denominated, the *Holy spirit, or spirit* of God. St. John explains this subject and places it beyond a doubt. See his first general Epistle: iv. 1, 2, 3. "Beloved believe not every spirit, but try the spirits whether they be of God, (or God's Spirits) because many false prophets are gone out into the world.—Hereby know we the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come: and even now is it in the world." Those who confessed that Jesus Christ had come in the flesh, were guided by the TRUTH, HOLY SPIRIT, OR SPIRIT OF GOD; and those who denied it were not of God, but were lying spirits, spirits of darkness or antichrist.—I have thus given you my views of the doctrine of the TRINITY, which doctrine I verily think one of the most palpable absurdities ever invented by priests or believed by rational beings. The nature of this communication would not permit me to say more. It is a little over a year since I began to doubt its truth; soon after which I read with care, Elder Hedding's sermon on the divinity of Christ; which was published by the request of the Ne. Conference assembled at Bath, Me. 1822: and although I feel as much respect for his candor and abilities as I do for any man's living; and although I believe he has said all that can be said to prove that the Son is equal, to the Father and not only equal, but the Father himself; yet I must confess he has not removed my objections to the TRINITY. His sermon served to increase and confirm my *doubts*; and I cannot think it can satisfy any candid inquirer after TRUTH: whose mind is not blinded by early prejudices.—The doctrine of the TRINITY is acknowledged on all hands to be an incomprehensible *mystery*; and it is certain that it is contrary to every thing we see in nature, and can only be supported by a few ambiguous texts of scripture, in opposition to a multitude that are plain and explicit. God is expressly called Love, Power, &c. and by the same rule that wisdom is made a separate person, all his attributes might be; and then we should have as many pesons in the Godhead as the Deity has attributes. Moses said, "the Lord your God, is one God;" but if he had been a Trinitarian, he would have said, the Lord your God, the Father, Son and Holy Ghost, is one God. I cannot close without observing that you place too much emphasis on the word TRINITY, for if a man will but believe it in any from it will answer the purpose and take away the reproach of infidelity. I think I shall be able in my next to close my objections to your creed.

Yours in love, E. CASE.

A DIALOGUE,

BETWEEN A PRESBYTERIAN AND A UNIVERSALIST.

P. I am surprised to find you always poring over the Bible, as if your salvation depended on your attention to its requirements; when, at the same time, you profess to believe that *all* will be saved, whether they attend to it, or not.

U. You mistake, my friend; although my Bible lies by me, I was not reading it; but was perusing a letter, lately received, giving me the intelligence, that a distant relative of mine, died in Scotland, some time since, leaving me a legacy of $5000.

But since you have mentioned the Bible, which communicates to us the knowledge of an infinitely greater treasure, let us for a few moments, attend to that good news. And pray, Sir, why were you so surprised, to find me reading the Bible, as you supposed?

P. Because it seems so useless, since your salvation is just as certain without this labor, as with it.

U. So with respect to the $5000 legacy, left me by my friend in Scotland. It was as certainly mine before I was informed of it, as it is since. I now love my earthly benefactor, because I know what he has done for me. And by reading my Bible, I learn to love, and confide in my Heavenly Benefactor, because he has done still infinitely more and better for *me*, and for all his creatures, than earthly benefactors *could* do. St. John says, "*we love him, because he first loved us*"

P. Well, be that as it may, I presume you will not waste any part of your legacy in attempting to propagate and disseminate your demoralizing and licentious doctrines—since by so doing, you cannot improve the future destiny of any human being.

U. "Freely ye have received—freely give," is a divine command; and is peculiarly applicable to *me*. You know that my situation, through sickness and misfortune, had become as we often say, almost desperate; but my friend and benefactor has made me abundantly rich, and has placed me, humanly speaking, beyond the reach of want.—And can this consideration produce in me, sentiments of hatred or even of indifference towards *him*; or can I treat his name and memory otherwise than with love and gratitude? To me, it is all a free gift, and I intend to impart some portion of it as the means of communicating to my fellow-creatures, *the glad tidings of great joy*, even the salvation of all men—that they may be constrained, by the love of God, in Christ Jesus, to abstain from all immorality, ungodliness and licentiousness; and even in time, to receive an *earnest* of their future and eternal inheritance.

P. What strange infatuation! Yet I could *wish* your doctrine were true.—Indeed I sometimes *pray* for the salvation of *all* men but I am told this is improper, since God has decreed the damnation of a part, therefore to pray for *all*, is to oppose God's will; and it also shews that we are dissatisfied with his plan of salvation and this argues great wickedness and impiety—great want of reconciliation and resignation to the divine will.

U. My friend, it seems that all the better feelings of your heart, and even your wishes and your prayers, if you dared to indulge them, are in favor of my belief. Pray search your bible, without reference to human creeds, and what you would wish and pray for, you perhaps may find abundant cause to believe.

V.

THE COFFEE HOUSE OF SURAT.
AN ORIENTAL APOLOGUE.

From Etudes de la Nature, par M. de St. Pierre.

In the city of Surat, was a Coffee-House, to which persons of various countries resorted. One day a Persian seider, or doctor of the law, entered the room. This man had employed his whole life in theological discussions, and yet believed no longer in the existence of a Deity. "What is God?" said he, "whence does he come? From what does he derive his origin? In what part of the universe does he exist? If he were a corporeal being, we should see him; if a spiritual existence, he would be intelligent and just, and would not permit his rational creatures to be unhappy. I, for instance, after having been so much devoted to his service, should have been the high priest at Ispahan, instead of being compelled to abandon Persia, after having endeavored to enlighten my countrymen. It is evident then, that there is no God." Thus was this doctor bewildered by his ambition. By perpetually reasoning on the first cause of all things, he had, at last, actually lost his understanding, insomuch, that he took it into his head, that it was not his own reason of which he was deprived, but that the intelligence by which the universe is governed, no longer existed.

This doctor had a slave, a Caffree, almost naked, whom he left at the door of the coffee house. He himself sat down on a sofa, and took a cup of opium. When this portion had began to operate on his brain, he thus addressed his slave, who was sitting on a stone in the sunshine, and busy in driving away the flies that tormented him; "Thou, wretched negro, dost thou believe there is a God?" "who can doubt it?" answered the slave: then taking a little wooden monkey from the ragged piece of cotton that covered his waist—"here" said he "is the God who has protected me ever since I was born. It was made of a branch of the fetiche tree* that grows in my country."—The company in the coffee room were not less astonished at the answer of the slave, than at the question of his master.

"Thou poor idiot!" said a Bramin, shrugging his shoulders, "What! dost thou carry thy God in thy girdle? Know that there is no other God than Brama, who created the world, and whose temples are on the banks of the Ganges. The Bramins only

* Fetiche is the name given in Africa, to the divinities of the country, one of whom is supposed to preside over a whole province and one over every family. This idol is made of a particular tree, on which is carved the head of an Ape, a bird, or any such thing as fancy may suggest.

are his priests: and it is by his particular protection that they have been preserved 130,000 years, amid all the revolutions of India. Here he was interrupted by a Jewish courtier, who asked, "How can the Bramins believe that God has no temple but in India, and that he exists for their cast only? There is no other God than the God of Abraham, and he has no people but the people of Israel. He still preserves them, although dispersed over the whole earth;—and he will continue to preserve them until that happy period, when he is to restore Jerusalem to them, give them dominion over all nations, and re-establish their temples once the wonder of the world." In uttering these words the Israelite shed some tears. He was proceeding when an Italian, in a blue robe, angrily said, "You give a very injurious representation of God, in asserting that the Israelites only are the objects of his favour. He rejected them seventeen hundred years ago; which is evident from their present dispersion He now invites all men into the pale of the church of Rome, out of which there is no salvation." A protestant minister, of the Danish mission at Ianguebar, changing countenance, here addressed the catholic priest. "How can you thus exclude all from salvation, but the members of your idolatrous communion? Learn that none can be saved, but those who, as the disciples of Jesus, and in conformity to his gospel, worship God in spirit and in truth." Then a Turk, a custom-house officer at Surat, who was smoking his pipe, said to the two christians, with a very grave countenance, "Fathers why do you confine the knowledge of God to your churches? The Law of Jesus has been abolished ever since the divine mission of Mahomet, the comforter foretold by that very Jesus, the word of God. Your religion exists in a few kingdoms only; ours has been erected on its ruins in the finest countries of Europe, Africa, Asia and the Isles. It is now seated on the throne of the great Mogul, and has penetrated even into China, that country of knowledge. You perceive yourselves the reprobation of the Jews, in their present humiliation, behold the mission of the prophet in his victories. None can be saved but the friends of Mahomet and Omar: for as to the disciples of Ali, they are infidels." At these words, the seider, who was a native of Persia, where the people are universally of the sect of Ali, affected to smile. But this theological conversation, among persons of such different nations and religions, produced a great quarrel; for besides those already mentioned there were Abyssian christians, Copts, Jacobian Lutes, Arabian Ishmaelites, and Gaubers, or worshippers of fire. These were all disputing about the nature of God and the worship due to him: each insisting, that the only true religion was that of his own country.—In the coffee room was a learned Chinese, a disciple of Confucius, who was travelling for the acquisition of knowledge. He sat, drinking tea, in a corner of the room, attending in silence to the dispute. The Turkish custom-house officer, accosting this Chinese with great vehemence, said, "My good silent Chinese, you know that many religions have found their way into China. The merchants of your country, who have had occasion for my services, have in fact, told me so, in assuring me, that of all these religions that Mahomet is the best. Be as ingenuous and just as they have been. What is your opinion of God and the religion of our prophet?"

There was now an universal silence, the disciple of Confucius concealing his hands in his long sleeves, and placing them cross-wise on his breast, paused for some moments, and then addressed the company in a mild and deliberate voice: "Gentlemen, if you permit me to speak my opinion with frankness, I must observe, that ambition is universally the cause of the disagreements among mankind. I will relate an instance of this, which is still fresh in my memory. When I left China, I went on board an English ship, which had been round the world. In our voyage to this place, we came to anchor on the eastern coast of Sumatra. At noon, having landed with many of the crew, we sat down under some cocoa trees, between a small village and the sea shore. Under the shade of these trees, many persons, of different countries, were reposing. To this spot came a blind man, who had lost his sight by contemplating the sun. He had the foolish ambition of understanding that great luminary, with the selfish view of appropriating its light to himself. He had tried all the methods of optics, chemistry and even magic, in order to enclose one of its rays in a bottle. All his efforts being unsuccessful, he gravely said, "The light of the sun is not a fluid: for it cannot be agitated by the wind. It is not a solid; for it is impossible to separate a single particle from it. It consits not of fire; for it is not to be extinguished in water. It is not spirit; for it is visible. It is not a body; for it cannot be felt It has not even a locomotive power; for it does not agitate the lightest bodies. It is evidently therefore, a nonentity." In fine, this philosopher, by incessantly contemplating the sun, and reasoning upon its light, had lost his eyes, and what is worse, his understanding. He imagined,

not that his sight was lost, but that the sun no longer existed. His conductor was a negro, who having seated his master under a cocoa tree, took up one of its nuts from the ground, and began to make a lamp of its shell, and wick of its rough filaments, and to extract from its kernel a little oil for his lamp. While the negro was thus employed, the blind man, sighing, said to him: "There is no longer then any light in the world."—"There is the light of the sun," answered the negro. "What is the sun," replied the blind man. "I know no more of it" returned the slave, "than that its rising is the beginning of my labour, and its setting the end of it. The light of the sun is of less consequence to me than that of my lamp, which enlightens my cottage, and without which I could not serve you in the night."—Then taking up his lamp, "This" said he "is my sun." At this conversation, one of the villagers, who walked with crutches, began to laugh; and supposing that the blind man had been born so, he said to him, "Know that the sun is a globe of fire, which rises every day in the sea, and sets each evening in the west in the mountains of Sumatra.—This you would see as well as all of us, if you had the enjoyment of sight." A fisherman then said, "It is very evident you have never been out of your village. If you had legs, and were to make the tour of the island of Sumatra, you would find that the sun does not set in these mountains, but that it leaves the sea every morning, and returns to it in the evening to refresh itself. I constantly see this myself, on whatever part of the coast I may be fishing." An inhabitant of the peninsula of India, then said to the fisherman, "Is it possible that any man endued with common sense, can imagine the sun to be a globe of fire, that it leaves the sea every day, and returns in the evening to be extinguished? You are to know then that the sun is a divinty of my country, who traverses the heavens in his chariot, making a circuit round the golden mountain of Merouwa; and when he is eclipsed, he is swallowed up by the serpents Ragou and Ketou, from which he is delivered by the prayers of the Indians on the banks of the Ganges. It is a very ridiculous pride in an inhabitant of Sumatra, to suppose that the sun shines only on the horizon of his island. Such an idea could never enter into the head of a man who had navigated any thing larger than a canoe."

A Lascar, the master of a coasting vessel then at anchor, here observed, "that it was still a more ridiculous pride to believe that the sun preferred India to every other country. I have made several voyages," he continued, "in the Red sea, on the coast of Arabia, to Madagascar, and to the Molucca and Phillippine Islands; and I know that the sun illumines all these countries as well as India. He makes no circuit round a mountain; but he rises in the isles of Japan, which are called Jepon or Gepuen, which signifies the birth of the sun, and he sets far to the west, behind the British Isles. I am certain of this, for I was told so, when a boy, by my grand-father, who had sailed to the very extremities of the ocean" He was proceeding, when one of our crew interrupted him: "There is not a country," said he, "in which the course of the sun is better known than in England. I can inform you, then, that it rises and sets no where. It constantly makes the circuit of the earth.—I am very certain of this; for we are just returned from a like circuit round the globe, and we met the sun every where." Then taking a stick from one of his auditors, he traced a circle on the sand; and endeavoured to show the course of the sun from tropic to tropic; but being unable to explain himself, he appealed to the pilot of his own ship for the truth of his assertion. This pilot was a sensible man, who had attended in silence to the dispute; but when he saw the whole company attentively waiting for his opinion, he thus addressed them; "My friends you are mutually deceiving each other. The sun does not turn round the earth, on the contrary, the earth turns round the sun, presenting to it, every twenty-four hours, the isles of Japan, the Moluccas, Sumatra, Africa, Europe, and many other countries. It does not shine for a single mountain only, for an island, a horizon, an ocean, or even for the whole earth: but it is the centre of the universe, whence it enlightens not only the earth, but five other planets, some of which are much larger than the earth itself, and at a far greater distance from the sun. Such, for instance, is the planet Saturn, 30,000 leagues in diameter, and distant from the sun 285 millions of leagues; not to mention their attendant moons, which reflect the solar light to all most distant planets. You would each have an idea of these sublime truths; were it to take a nocturnal view of the heavens, if you did not foster the silly pride of believing, that the sun was made for our country only." Thus spoke, to great astonishment of his auditors, for knowledge had made a voyage round the there should attentively observed the Omniscience. I

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—ill not allow God
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"Be not overcom
evil with good."—*S*

POETRY.

SELECTED.

HYMN.

Behold a man threescore and ten
Upon a dying bed;
He's run his race and got no grace,
An awful sight indeed!

Poor man; he lies in sore surprise,
And thus he doth complain;
No grace I've got, and I cannot
Recall my time again.

This is the truth, I've spent my youth
In sinful sport and mirth;
Put far away the evil day,
And scarcely thought on death.

My conscience then could not refrain,
But gave many a check;
But wilfully I put him by—
His voice I did reject.

God's spirit came once and again
To me from realms above;
Alas! but I would not comply—
I grieved the heavenly dove.

In middle age I did engage
In the affairs of life,
Some wealth to gain, that might sustain
My children and my wife.

This worldly care did prove a snare,
The devil led me on;
And now alas, this is the case,
My day of grace is gone.

My sins are all, both great and small,
Before my fixed eye;
And I must go to endless woe,
To burn eternally.

O dreadful hell! where I must dwell!
God's vengeance reigneth there!
I yield my breath to cruel death,
In horror and despair.

My glass is run and I'm undone,
No mercy can I find;
And instantly the man doth die,
And leave no hope behind.

hu[illegible] awful sight! God grant it might
prop[illegible] A warning be to all,
ed hu[illegible]d hearken to his call.
for as
dels." *PARODY ON THE FOREGOING.*
a native [illegible] man threescore and ten
versally of [illegible]ying bed;
But this the[illegible]ace and found sweet grace
persons of such [illegible]ving head.
gions, pr[illegible]duced a g[illegible]'s no surprise,
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sian christians, Cop[illegible]t sh[illegible] rise,
Arabian Ishmaelites, and[illegible]s day.

[illegible]outh

But Jesus' blood,* a purple flood,
Shall wash and make me clean.

My days of sin have sorrow been,
My conscience tells me so;
No soul e'er trod away from God,
Whose ways were not of woe.

Satan, who Eve did once deceive,
From wisdom made me roam;
But God above whisper'd in love,
Return ye wanderer home.

'Twas right that I, in time should try,
Some honest course of life;
The means to gain that might sustain
My children and my wife;

This worldly care was not a snare,
My God did lead me on;
And now I find that he is kind,
For grace surrounds his throne.

My sins are all both great and small,
Prostrate at Jesus' feet;
And I shall rise above the skies,
With perfect saints to meet.

O glorious heaven! Where I shall dwell,
God's mercy reigneth there!
Soon shall I go from sin and woe,
To regions ever fair.

My glass is run, my days are gone,
Mercy and grace I find;
In Christ, my Lord, the Son of God,
Therefore I am resign'd

A glorious sight! God grant it might
To all a comfort be!
For he is sure and has in store
Eternal glory free.

* An expression highly figurative.

Universalists.—A writer in the (N. Y.) "Gospel Herald," states that there are now eight periodical publications devoted to the interest of this denomination in the United States—4 in New-England—1 in Philadelphia, and 3 in the State of New-York—"not less than 10,000 copies of the different papers are subscribed for, and in constant circulation"—probably thousands more are distributed gratuitously—"there is no state, district, or section of country where they are not more or less known and read." The Universalists have about 120 preachers.—They have about 200 seperate societies in the United States, of which 70 are in the State of New York

DIED,

In this village, on the 6th inst. Mr. *Isaac Smith*, aged 50 years On the 18th inst. Miss *Charlotte Frisbee*, aged 18 years.—On the 19th inst. Mrs. *Sibbel Grummond*, aged 18 years

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